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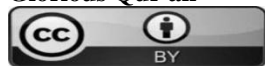
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A Pragmatic Study of Implicature in Selected Qur'anic Verses

A B S T R A C T

This study is devoted to the investigation of the phenomenon of implicature in selected Qur'anic verses from a pragmatic point of view. The study aims at figuring out the pragmatic meaning of implicatures that are found in the selected Qur'anic verses. The study is qualitative and is based on Grice's (1975) theory of implicatures. (4) Glorious Qur'anic verses have been selected as sample of this study. As a result of the analysis of the selected data, it has been proved that the selected Qur'anic verses include different forms of implicature. The selected verses are seen to include a conversational form of implicature, but the conventional form does not exist.

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دراسة تداولية للتضمينات في آيات قرآنية مختارة

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المستخلص

خصّصت هذه الدراسة لدراسة ظاهرة التضمين في آيات قرآنية مختارة من وجهة نظر تداولية. وتهدف الدراسة إلى معرفة المعنى التداولي للتضمينات الموجودة في الآيات القرآنية المختارة. وتتسم هذه الدراسة بطابعها النوعي وتستند إلى نظرية غريس (١٩٧٥) عن التضمينات. تم اختيار أربع آيات قرآنية كريمة كعينة لهذه الدراسة. ونتيجة لتحليل البيانات المختارة، ثبت أن الآيات القرآنية المختارة تتضمن أشكالاً مختلفة من التضمينات. وقد لوحظ أن الآيات المختارة تشمل على شكل من أشكال التضمين التخاطبي، أما الشكل التقليدي فلا وجود له.

الكلمات المفتاحية: التداولية، التضمينات، لغة القرآن الكريم

1. Introduction

The Glorious Qur'an represents the main source of social, cultural and economic equality among all human beings. Almighty Allah rejects all kinds of prejudice and discrimination between mankind and wants all people to have their rights in justice (Abdul Raouf, 2001). Almighty Allah always tells mankind to be just and to behave with others according to the teachings of the Glorious Qur'an which says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۖ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ} (المائدة: ٨)

{(8) O ye who believe! Stand out firmly for Allah, as he witnesses To fair dealing, and let not The hatred of others To you make you swerve To wrong and depart from Justice. Be just: that is Next to Piety: and fear Allah. For Allah is well-acquainted with all that ye do} (Ali, Trans., 2004, p.248)

Brian (2004) argued that the language of the Glorious Qur'an is the standard form of the Arabic language and it is a unique form that has multiple layers of meanings and interpretations. The Glorious Qur'anic verses contain different levels of meanings that result from the use of words and expressions that refer to meanings beyond the literal linguistic text of the verses (Al-Hilali & Khan, 1999). The Qur'anic verses include pragmatic levels of meaning that appear from the belief that these verses encompass several pragmatic aspects including implicatures (Ghali, 2008). The existence of these pragmatic aspects makes the linguistic text of the Qur'anic verses challenging and difficult for the readers and interpreters of the Glorious Qur'an. Thus, the current study intends to explore the types of implicatures that are employed in the selected Qur'anic verses.

{قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُّكَرًا} (الكهف: ٨٧)

{(87) He: said: "Whoever doth wrong, Him shall we punish; then Shall he be: sent back" To his Lord; and He will Punish him with a punishment Unheard-of (before).} (Ali, Trans., 2004, p. 732).

This verse includes a form of implicature which appears in the phrase (مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ) (Whoever doth wrong, Him shall we punish). In terms of implicature, the verse conversationally implies that Almighty Allah rejects persecution and promises that whoever does wrong to others and does not obey his commands, not following the righteous path and true religion, will face punishment in this life, through death, and on the Day of Judgment.

2. Literature Review

2.1. Pragmatics

Huang (2017, p.1.) defined pragmatics as "one of the most vibrant and rapidly growing fields in linguistics and the philosophy of language". Mey (2009, p.744.), in the same vein, pointed out that pragmatics "is concerned with meaning in the context of language use". Yule (1996) stated that pragmatics is the study of contextual meaning as communicated by a speaker and interpreted by a listener.

Pragmatics can be defined as the study of meaning in interaction. As such, it takes into account all three elements of a communicative process: the participants (both speakers

and hearers) and the specific context in which the meaning is to be conveyed (Al-Hilu, 2017). Pragmatics has its historical roots in the philosophy of language. The philosopher Charles Morris proposed a framework for the science of signs known as semiotics, as this science deals with sign system (Kadim & Abbas, 2022). Which he classified into three distinct areas of inquiry: syntax, which examined the formal relationships between signs; semantics, which investigated the connections between signs and the objects to which they refer referred to as "referents"; and pragmatics, which examined the relationship between signs and interpreters (Widdowson, 1996). Messages can be conveyed nonverbally using signs and body language in addition to using words, whether written or spoken (Kadim & Abbas, 2022).

Every utterance an individual speaks contains not only the literal meaning of a "word" but also an implicitly intended meaning. The context in which a speaker speaks extensively influences the intended meaning of what they say. In this case, each speaker or listener may apply a unique interpretation. Thus, it is essential for language usage. The field of pragmatics investigates how individuals utilise language to convey their intentions or employ its potential for meaning as a means of communication (Widdowson, 1996). The basic formal idea is

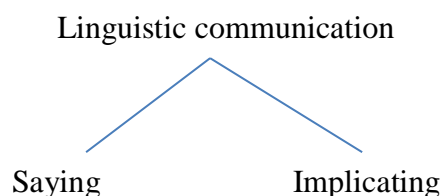
that utterances are made with respect to a pair (W, C), where W is a set of worlds and C is a set of contexts (Kadim, 2017). Pragmatics examines the expression in a real-life conversation within a particular setting to convey the intended message of communication, given that individuals may be unaware of its meaning. Consequently, to communicate effectively and correctly with other language users, it is necessary to acquire knowledge of the pragmatic aspects of an utterance, such as speech acts, implicature, and presupposition (Alhussaini, 2015).

2.2. Implicature

Mey (2001, p.45.) stated that "the word 'implicature' is derived from the verb 'to imply', as is it is cognate 'implication', etymologically, 'to imply' means to fold something into something else'; hence, that which is implied is 'folded in', and has to be 'unfolded' in order to be understood". In Grice's sense, speakers reflect what is said mainly by means of the conventional meaning of the sentence they say (Clark, 2022). Grice distinguished between implicating and saying, but he did not elaborate much about how to arrive at what is said. A summary of the current state of affairs is presented in Figure 2.1 below:

Figure 2.1

Grice's saying-implicating distinction (adopted from Clark, 2022, p.34)



Implicature is a part of the speaker's meaning that denotes an aspect of the speaker's intention of utterance, independent of the content of the speech. The intended meaning of a speaker is often significantly more profound than the literal expression; linguistic meaning significantly underestimates the message that is actually conveyed and comprehended (Horn & Ward, 2006). Grice (1975) defines two significant types of implicature:

2.2.1. Conventional Implicature

Levinson (1983) defines Conventional implicatures are non-truth-dependent inferences that are conventionally associated with specific words or phrases; they do not depend on more sophisticated pragmatic principles like maxims. Grice presents a mere two examples. The word "but" has a conventional implicature that denotes a distinction between the conjuncts, in addition to an equivalent truth-conditional (or truth-functional) meaning to "and."

2.2.2. Conversational Implicature

Conversational implicature, as proposed by Grice (1975), tries to account for inference patterns in natural language that challenge comprehensive explanation through formal logical devices (Blackwell, 2002). On an additional level, Grice differentiated conversational implicature into different kinds: generalised implications emerge spontaneously, free of any specific context or unique scenario. Grice provides the following illustration: For example, whenever I say I walked into a house, I'm going to be implicated because the house was not my house; thus, a generalised conversational implicature appears to result from the presumption that the topic in question is not closely associated with the speaker. Furthermore, particularised implicatures require such a unique context (Levinson, 1983).

2.3. The Language of the Glorious Qur'an

Setyawati (2010) assures that language is a system of communication comprising a set of written symbols and sounds utilised by members of a particular nation or region when writing or speaking. Languages can expand and improve human understanding to benefit everyone.

The Glorious Qur'an exhibits linguistic proficiency by addressing a wide range of topics that tribal communities of Mecca and Medina were either ignorant of or had limited knowledge of. It is essential to highlight that the Qur'anic language is characterised by its distinctive prosody, rhythmical sentence structure, and use of signs. The initial divine message presents a challenge: read or recite. Indeed, Al-Alaq is the initial surah that was disclosed to the Prophet Mohammad via Angel Gabriel. In this surah, Gabriel requests the newly proclaimed messenger to attentively receive and recite the verbally transmitted content identified as the Almighty Allah's Revealed word (Elimam, 2009).

As Ahmed (2004) believed, Muslim scholars believe the distinctive quality of the Qur'anic language includes exceptional eloquence. He (2004) said that some scholars claim that the language of the Qur'an arises from its beauty and departure from conventional Arabic speech patterns.

The Qur'an did not introduce an entirely new language compared to the preexisting Arabic language. And precisely, this is where the remarkable quality resides. The Qur'an maintained its Arabic foundations despite having been revealed in that language. Nevertheless, its distinctiveness stems from how it transcended the constraints of the preexisting Arabic language, including its terms, structures, idioms, formulations, imagery, and internal relationships (Ahmed, 2004). Thus, by analysing how the Qur'an uses Arabic language structures and conventions in new and creative ways, people can gain a deeper understanding of its remarkable quality and significance.

According to Saeh (2015), the Glorious Quran does not introduce a new language distinct from the existing Arabic language. The magnificent Quran was revealed in Arabic and is still based on it. The way it goes beyond the current Arabic language, beyond the confines of its terminology, structures, idioms, formulations, pictures, and internal linkages, makes it unique. The language in the Qur'an is limited in several ways, as evidenced by terms such as "hadith" (implicitly), lessan (explicitly), and bayan. This is due to the significance of language within the Qur'an, the importance of language as an indication of Almighty Allah, and the significance of language as an indescribable gift from Almighty Allah.

Some examples from the Qur'an include these words in their translations.

{وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ} {النحل: 103}

{(103) We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear. } (Ali, Trans., 2004, p. 665).

{ هَذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ } {ال عمران: ١٣٨}

{(138) Here is a plain statement To men, a guidance And instruction to those Who fear Allah!} (Ali, Trans., 2004, p. 162).

3. Methodology

The present study is qualitative where the researcher intends to investigate the Qur'anic verses that are rich with expressions that contain different forms of implicatures. It describes the pragmatic perspective of implicatures in selected Qur'anic verses. There are many reasons for conducting qualitative research, as stated by Merriam and Grenier (2019) First, qualitative research is a powerful tool for describing the social context in which humans live. Second, the main idea behind qualitative research is that meaning is socially constructed. Finally, it is employed to uncover experiences from the participant's point of view (Merriam & Grenier 2019).

The researcher employs a qualitative approach to gain a more comprehensive understanding of the subject under investigation rather than merely connections between variables (Moleong, 2009). This qualitative research method focuses on the language and narratives used in Quran, analysing how they shape and understanding of implied meaning (Abbas & Kadim, 2024). Therefore, the current study aims to investigate the pragmatic analysis based on Grice's theory of implicature (1975) to provide a comprehensive

understanding of the Qur'anic verses that contain implicatures, shedding light on their significance and implications.

This study employs qualitative content analysis as its methodology, as defined by Silverman (2000) as a research method for reaching accurate and replicable conclusions regarding the meanings and contexts of particular words or other significant material. The aim is to conduct a comprehensive analysis of expressions that contain implicatures found in the Glorious Qur'an. Using a systematic and rigorous approach, the researcher will employ content analysis techniques to identify and categorize these expressions, examining their linguistic, cultural, and social contexts. This study aims to contribute to our understanding of implicatures in the Qur'an and their significance in Islamic theology and interpretation.

In qualitative research, the researcher plays a crucial role in data collection and specification (Creswell, 1998). This study is a qualitative investigation of implicature in the Glorious Qur'an, where the researcher assumes this role through careful analysis and interpretation. To ensure accurate interpretation, this study drew on the expertise of Al Tabatabai (1996) in understanding the verses derived from the Glorious Qur'an. The researcher selected a representative sample of verses based on several criteria, including their availability, diversity, and representation of different chapters (Surahs) and periods of revelation (Makki and Madani). This approach ensures that the analysis is comprehensive and nuanced.

The researcher chose verses from various parts of the Qur'an to provide a rich and varied understanding of implicature. By referencing reputable Glorious Qur'anic texts and academic sources, the aim is to maintain clarity and consistency throughout the analysis.

4. Data Analysis

4.1. Analysis of the Qur'anic Verse (1)

{ وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ } (البقرة: ١٨٨)

{(188) And do not eat up Your property among yourselves for vanities, nor use it As bait for the judges. With intent that ye may Eat up wrongfully and knowingly A little. of (Other) people's property.} (Ali, Trans., 2004, p., 75-76).

4.1.1. Contextual Analysis of the Qur'anic Verse (1)

For contextual meaning, this expression (وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ) (And do not eat up your property among yourselves for vanities) signifies to capture or employ. The idea for using this verb "do not eat" indicates that eating is the most basic and earlier innate human need; from the day a person is born, they become concerned with food, followed progressively by necessities such as clothing, a place to live, and marriage. The term "property" describes things that one likes to own.

Therefore, this verse prohibits the parties offering and accepting bribes from consenting to an injustice distribution of the people's property. They receive the part offer as a bribe even though they know it is unjust and improper; the giver keeps the remaining

property. The speech in this verse is directed from almighty Allah as the speaker to the audience, in this case, those who utilise their wealth among one another. The time is during the period of Prophet Mohammad. The message is to command or teach people's conduct by condemning a specific action, such as using wealth among yourselves.

4.1.2. Pragmatic Analysis of the Qur'anic Verse (1)

In the verse above, the phrase (وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ) (And do not eat up your property among yourselves for vanities.) includes a conversational implicature. The command is typically created by placing the word (وَلَا) at the beginning of the sentence, followed by the imperative verb (تَأْكُلُوا) (eat up), which implies that someone has eaten it. This is particularly true concerning wealth and property. The "property" describes things that one likes to own.

4.2. Analysis of the Qur'anic Verse (2)

{ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا } (النساء: ١)

{(1) O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women; - reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.))} (Ali, Trans., 2004, p., 183).

4.2.1. Contextual Analysis of the Qur'anic Verse (2)

Contextually, since all people share the same humanity, they are alike in every manner and share many characteristics. The verse employs the term "mankind" to allude to their piety and fear of Almighty Allah. As a result, it is illegal for someone to force a woman into slavery or for a stronger, more powerful person to oppress a weaker woman. They act in a way that is unacceptable to their community, ordered social standards divinely. The objectives of these regulations are to ensure their survival, well-being, and ability to impact international affairs. Even unbelievers can understand the verse. It implies that the message of this verse affects more people than just those who belong to that specific group. It showed the diversity and unity of humanity despite religious differences.

The term (al-Nafs), used in this context, is exact. A person's al-Nafs defines him as an individual; it comprises both the soul and body in this life but exclusively the soul in the life of al-Barzakh, as has been seen. The verse tries to show that all individuals are the same because they are all members of the human race; no one is better or different from anyone else because all are descended from human parents. No one should be considered superior to others because superiority and distinction are only grounded in righteousness. However, the current verse asserts that all humans descended from a single root, despite their enormous numbers, to illustrate human unity. If they define (a single person) and (his mate) as generic human males and females who serve as the means of production, they should forget this concept.

The participants are Almighty Allah as the speaker and all people in general as the hearers. The verse above contains a message from Almighty Allah to all people. The message

is that all people are alike because they belong to all human beings and are not limited to a specific group. The time of speech that is given is addressed in general.

4.2.2. Pragmatic Analysis of the Qur'anic Verse (2)

Concerning implicature, the expression (O mankind! reverence your Guardian-Lord, who created you from a single person) (يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ) has a conversational type. It implies that all people are alike because they belong to all human beings; since everyone is born with a human father and mother, they have no distinction or superiority. The verse signifies that the message is not limited to a specific group but applies to humanity.

4.3. Analysis of the Qur'anic Verse (3)

{ وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا } (النساء: ٩٢)

{(92)Never should a believer kill a believer; but by mistake. If one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave (Is enough). If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom.)) (Ali, Trans., 2004, p.,214-215).

4.3.1. Contextual Analysis of the Qur'anic Verse (3)

The contextual analysis indicates that (mistake) conveys the reverse interpretation of intentionally, as demonstrated by the ensuing verse (If one (so) kills a believer), whose meaning is as follows: a believer has no desire to kill another believer; he is unable to commit such an action because he is also a believer. Nevertheless, the verse serves as a rule of law and a statement. That is, Almighty Allah has never permitted, nor will permit, the killing of any other believer. Almighty Allah has rendered it prohibited, with the possible exception of unintentional killing, which is not due to the prohibition because the killer did not intend to slay a believer. For instance, it could occur if he believed that the person was an unbeliever whose demise was justifiable or if he had no intention of killing at all.

That previous exception was rare. If interpreted as an integrated and actual exception, it would imply that unintentional killing is either imposed or permissible. However, it has been made clear that its only significance is the removal of the ban on unintentional killing, not the acceptance of such killing. This interpretation is readily accepted, and the exception is proper and related. (وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً), the response is to (it is ordained that he should free a believing slave), (فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ) neck, employed metaphorically for an enslaved person believing. However, the killer is not obligated to pay the compensation if the believer's relatives abandon it and repay it. The expression (If the deceased belonged to a people at war with you) refers to the deceased believer, while people at war relate to

unbelievers who attack the Muslims. If the person accidentally killed was a believer, the people who came after him were hostile unbelievers, and the legal obligation to free a believing enslaved person remains intact. However, since a combating unbeliever inherits nothing from a believer, there will be no payment of blood money.

4.3.2. Pragmatic Analysis of the Qur'anic Verse (3)

Additionally, implicature is used in the above words; it is conversational. The verse implies that, in exchange for repentance, the person who accidentally killed a believer should free someone who is enslaved. The context of this verse makes it clear that the believer's killing was a mistake rather than an intentional one, as Islamic instructions place a great deal of emphasis on the distinction between deliberate and mistaken killing. This significant factor considers that person's rights.

4.4. Analysis of the Qur'anic Verse (4)

{ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلُوتُوا أَوْ تَخَرِّضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا } (النساء: ١٣٥)

{(135) Ye who believe! Stand out firmly for justice. as witness To Allah, even as against Yourself or your parents, or your kin, and whether it be (against) rich or poor: For Allah can best protect both. Follow not the lusts (Or your hearts), lest ye Swerve, and if ye Distort (justice) or decline TO do justice, verily Allah is well-acquainted with all that ye do.} (Ali, Trans., 2004, p., 228-229).

4.4.1. Contextual Analysis of the Qur'anic Verse (4)

(يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ) (Ye who believe! Stand out firmly for justice. as witness To Allah, even as against Yourself or your parents, or your kin). The literal meaning of al-Qist is justice. Advocating for justice means defending and maintaining its principles. People who support "justice" establish it in its fullness and perfection without shifting from it or rising against it due to fear, desire, or equivalent motives. This trait is the closest and ideal factor in ensuring one pursues the truth and prevents it from straying. One of the apparent implications is the commitment to providing truthful testimony. This verse is revealed to clarify the rule of evidence; however, it briefly addresses the concept of justice before switching to the rule of evidence. It is as if it were written: (As a witness to Allah), therefore, you should defend justice so that you may bear witness.

Since someone can be rich and poor at distinct times, both terms (rich or poor) are utilised. The conjunction (or) connects two alternatives to describe the situation. In reality, there is no plurality. The verse underscores the importance of avoiding an inclination towards corruption due to one's prosperity or lack and condemning the effort to improve the situation by manipulating the truth. It is preferable to devote one's evidence to Almighty Allah before allowing him to consider matters of wealth and poverty. He is more benevolent toward their state and closer to them. When both justice and truth are established, humanity will experience satisfaction, the wealthy will be strengthened, and people in need can improve their lives.

The participants who have been included are the believers known as (يَا أَيُّهَا الَّذِينَ آمَنُوا). (Ends) The goal is to inspire believers to support justice. The act sequence included in (كُونُوا قَوَّامِينَ بِالْقِسْطِ) is the command to establish justice.

4.4.2. Pragmatic Analysis of the Qur'anic Verse (4)

The Qur'anic verse presented above has a conversationally implied meaning. The expressions in this verse have conversational implications (كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ) (Stand out firmly for justice, as witness to Allah, even as against yourself, your parents, or your kin.) The implications come from the wider framework of Islamic doctrines and common knowledge for believers. It indicates that believers must conduct themselves and exhibit their loyalty to justice by providing declarations, even when faced with challenging situations like being questioned about themselves, their parents, or their relatives. This implicature is understood in the context of Islamic values, which present the instruction with additional ethical and social aspects. Hence, Grice's concept of conversational implicature results from the combined aspects of conversation and the exchange of information among people engaged in an interaction.

5. Conclusion

The present study is about exploring the types of implicatures employed in the expressions of anti-persecution in the selected Qur'anic verses. After analysing the selected data, it was found that anti-persecution has another pragmatic aspect. Thus, it has more than a literal meaning. The anti-persecution expressions are investigated to include a conversationally implied meaning. For example, the expression (O mankind! reverence your Guardian-Lord, who created you from a single person) (يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ) has a conversational type. It implies that all people are alike because they belong to all human beings; since everyone is born with a human father and mother, they have no distinction or superiority. The verse signifies that the message is not limited to a specific group but applies to humanity. Another verse is found to include a conversational implicature as in the analysis of (وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ) (If one (so) kills a believer, it is ordained that he should free a believing slave person).

Thus, this study explored the types of implicatures employed in the expressions of anti-persecution in selected Qur'anic verses. The analysis reveals that anti-persecution has a deeper, pragmatic aspect that goes beyond its literal meaning. The study demonstrates that the anti-persecution expressions in the Quran are imbued with conversational implicature, which conveys a sense of shared knowledge, values, and ethics that are essential to understanding the Islamic faith. Specifically, the analysis shows that certain verses use implicature to emphasize the importance of justice, compassion, and mercy, as well as to promote social cohesion and equality among human beings.

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